

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY

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Modernised Tifinagh has gained some currency among young Touareg in Algeria. One of its best known users is the French-domiciled Touareg poet Hawad, who also developed a cursive version. A bilingual French-Touareg edition of poems by Hawad using modernised Tifinagh was published recently (*Buveurs de braises*, Saint-Nazaire 1995). The modernised script is also used in a small Touareg magazine entitled *Amnas ihgawgawen* "The stammering camel" (first issue December 1991).

Neo-Tifinagh. In the early 1970s, a group of modern Kabyle scholars and students, united in the "Académie berbère" (founded 1967 in Paris), invented a script commonly known as Neo-Tifinagh (Kabyle: *tifnagh tiynayin*). This script is based on the traditional Tifinagh script of the Touareg and is used for the writing of Berber languages, in particular Kabyle (Takbaylit) and Riffian (Tarifiyt), which have no tradition whatsoever of being written in Tifinagh. Letters were added in Neo-Tifinagh to represent consonant phonemes not found in Touareg, as well as signs for the vowels. Various typographical changes were made to existing letters. The result is a script which resembles the traditional Tifinagh, but which is in fact incomprehensible to a literate Touareg.

Neo-Tifinagh is frequently used as a cultural icon in headings of magazines and the like. Although the Neo-Tifinagh script has acquired a cult status among young educated Berberophones, most of whom would support its adoption as the official Berber script, very few, if any, are able to read or write it at speed. Those who know the script were already fully literate in at least one other script (Arabic or Latin) before they learned Neo-Tifinagh: there are no Berberophones literate exclusively in Neo-Tifinagh. In addition to this, the technical problems involved in printing the script as well as government discouragement have prevented the publication of more than a handful of texts in Neo-Tifinagh (e.g. poems and a translation of the Gospel of St. John).

Bibliography: For extensive bibliographies, see BERBERS, LIBYĀ and the article *Écriture* in the *Encyclopédie berbère*. Also M. O'Connor, *The Berber scripts*, in P.T. Daniels and W. Bright (eds.), *The world's writing systems*, Oxford 1996, 112-16; F. Coulmas, *The Blackwell encyclopedia of writing systems*, Oxford 1996, s.v. *Tifinagh*. An excellent survey of the Touareg tradition is provided by M. Aghali Zakara and J. Drouin, *Recherches sur le tifinagh*, in *Comptes rendus du GLECS*, xviii-xxiii (1973-9), 241-71, 279-92. A table showing the regional variants of the traditional Tifinagh script as well as information on its use are found in K.-G. Prasse, *Manuel de grammaire touarègue*, 3 vols., Copenhagen 1972-4, i, 145-57. Information on modernised Touareg Tifinagh is provided by H. Claudot-Hawad, *Tifinar'. Du burn à la plume*, Dauphin 1985, and idem, *Tifinay. De la plume à l'imprimante*, in *Travaux du LAPMO*, Aix-en-Provence 1988. Vol. xi of *Études et documents berbères* (1994) contains articles on the various writing systems employed for the Berber languages, including (Neo-)Tifinagh. (N. VAN DEN BOOGERT)

TIFLİ, AHMED ÇELEBİ (d. 1071/1660-61), Ottoman poet and storyteller, born the son of 'Abd al-Azīz, in Trabzon according to most sources, the only exceptions being *Sheykhī* Mehmed Efendi (*Wakā'i al-fudalā*, i) and Mehmed Thüreyyā (*Sidjill-i 'Othmānī*, 252) who claim that he was born in Istanbul. He began producing poetry as a child and so took the pen-name of Tiflī ("Child"). He was also called "Leylek (the Stork) Tiflī", because of his long neck.

In his day he was more famous as a storyteller (*maddāh* [q.v.]) and boon-companion of the sultan (*nedim*) than as a poet. A member of the inner circle of Sultan Murād IV [q.v.], he, at one time or another, held the official positions of *Shāhnāmedji* [q.v.] and *kışakbān* (storyteller), which brought him some prosperity and a comfortable life. Nef'ī [q.v.], in his famous satire with the *redif*... a *köpek* ("O dog"), lampoons him for associating with the Grand Vizier Gürdjü Mehmed Paşa [q.v.] by reviling his reading of the *Shāh-nāme*. It is also said that he belonged to the Malāmiyye branch of the Bayrāmiyya [q.v.] dervishes and was an accomplished calligrapher. Tiflī was buried in Istanbul, and several poets, including Nā'ili [q.v.], wrote chronograms (*tārīkh*) commemorating his death.

Tiflī's rather small *du'ān* exists in a number of manuscripts but has never been published in a printed edition. He has *kaşides* to Sultan Murād and the viziers Mūsā Paşa and Dja'fer Paşa and, in a prose story (Istanbul University, TY 250) called *Hikāyet-i Klt'āde Sa'id veya Şaîsar Muştafâ Hikāyesi*, both Tiflī and Sultan Murād appear as characters. Another prose tale of his, *Khandjerli khamim* ("Woman with a dagger"), was published by the Djeride-yi Hawādith Press and summarised by İbnülemin Mahmūd Kemal İnal in *TOEM*, xcvi (1928). There is no published study on Tiflī or his work, although there is at least one dissertation (Kaşif Yılmaz, Atatürk Univ. in Erzurum, 1983) and two recent (1991) master's theses (Berrin Uyar Akahın, Hacettepe Univ.; and Vicdan Özdingiş, Selçuk Univ.).

Bibliography: For a detailed list of sources, see İA art. *Tiflī* (Köprülüze Mehmed Fuad). See also Mehmed Fuad Köprülü, *Meddahlar*, in *Türkiyat Mecmuası*, i, 31-4; Abdulkaki Gölpınarlı, *Melâmîlik ve melâmîler*, Istanbul 1992, 130-5; Beligh, *Nukhbet al-âthār*, Ankara 1985, 294-9; Ewliyâ Çelebi, *Seyāhat-nāme*, i, 671; Rîdā, *Tedhkir*, Istanbul 1316, 63; *Tedhkir-i Sâlim*, Istanbul 1315, 568.

(MEHMET KALPAKLI and W.G. ANDREWS)

TIFLİS, the form found in Islamic sources for the capital of Georgia, Tiflis or modern Tbilisi. The city is situated on hilly ground in the Kura river valley [see KUR] (lat. 41° 43' N., long. 44° 49' E.), and has a strategic position controlling the routes between eastern and western Transcaucasia which has ensured it a lively history.

The city is an ancient one, being founded in A.D. 455 or 458 when the capital of Georgia was transferred thither from nearby Mtskheta. For the subsequent history of the city, from Byzantine and Sāsānid times through the long period of political, military and cultural contacts with e.g. the Muslim powers of Arrān, Ādharbāydjān and Armenia, to the absorption of the Georgian monarchy into Imperial Russia and the period of Communist rule, the history of Tiflis is largely inseparable from that of Georgia as a whole; hence see for this, AL-KURDJ. One need only note, in supplementation of this, that on 9 April 1991 Georgia became an independent republic, with its capital at Tbilisi.

Tiflis in Islamic descriptions. The Islamic geographers of the 3rd-4th/9th-10th centuries give few details about Tiflis. It was in Muslim hands from the mid-1st/7th century until it was recovered as the Georgian capital by the Georgian king Bagrat IV (r. 1027-52), but according to al-Mas'ūdī, *Murūdī*, ii, 65 = § 498, Muslim prestige and authority there had weakened after al-Mutawakkil executed the local governor of Tiflis, Ishāk b. Ismā'il al-Kurashī, in 238/852. It is described as large, with a double wall pierced by three gates. It spilled out across the river, and the

two parts were connected by a bridge of boats. The geographers especially mention its thermal springs, which supplied the baths with constant hot water. On the Kur river were water-mills (*urūb*). Tiflis was an outpost of Islam, surrounded by *dār al-kufr*, and Abū Dulaf was unable to visit an interesting cave nearby, presumably because the countryside was in the hands of infidels. Al-Balādhurī has the interesting detail that the houses of Tiflis were built of pine wood (*sanawbar*). For the information of the geographers, see Le Strange, *Lands of the Eastern Caliphate*, 181; also Abū-Dulaf Miṣ'ar ibn Muḥalhil's travels in Iran (circa A.D. 950), ed. and tr. V. Minorsky, Cairo 1955, 35, § 14, comm. 73, and *Hudūd al-'ālam*, tr. Minorsky, 144.

In the Il-Khānīd period, Zakariyyā' b. Muḥammad al-Kāzwinī tells us that, on the one bank of the Kur at Tiflis could be heard the call of the *mu'adhdhin*, and on the other, the peals of the Christian *nākiūs*. The Christians were in the majority. Ḥamd Allāh Mustawfī describes the houses of Tiflis as built one above the other, the roofs of the one being the courtyard of the next.

From the 17th century, we have the Turkish descriptions of Ḥādjījī Khalīfā (his brief narrative refers to the years 1630-5, *Djihan-numā*, 394) and Ewliyā Čelebi (in 1648, *Seyāhat-nāme*, ii, 315-19), and also the first detailed description by a European (Chardin, 1673, *Voyages*, ed. Langlès, ii, 72-88). Ewliyā gives many details of the citadels. The larger (that on the right bank of the Kur) was 6,000 paces in circumference and its walls were 60 ells (*dhirā'*) high. It had 70 towers and a garrison of 3,000 men. There was no protective ditch. There was a tower fitted up to supply the fortress with water (*suluk kule*). In the large citadel there were 600 houses roofed with clay. In the smaller citadel (on the left bank) there were only 300 houses, but it was very strong on account of its walls. Pl. iii of Chardin's *Atlas* gives a general view of Tiflis, in which the traveller shows the 19 principal features (churches, palace, etc.).

For the 18th century, we have the descriptions by Tournefort (1701, *Relation d'un voyage au Levant*, Paris 1717, ii, 307-20, with a view, 314), and in Prince Wakhushī's *Geography* (the difficulties in which have now been cleared up by Brosset, *Hist. de la Géorgie*, i, 180). A panoramic plan of Tiflis was published by De l'Isle, *Avertissement sur la carte générale de la Géorgie*, Paris 1766 (the editor had received it during his sojourn in Russia from the "prince of Georgia"). The gazetteer by P. Iosselian (1866) is valuable, since it locates ancient buildings.

Old Tiflis consisted of four quarters, of which three lay on the right bank of the Kur (which here bends from north to south to north-west to south-east): 1. *Kala* or *Kalisi* (= Arabic *kal'a*), the old quarter *intra muros* (between the streams Sololaki and Daba-khāna which flow into the Kur), with the citadel Narin-kala. 2. The town properly called Tbilisi, which grew up around the hot springs (according to Brosset, i/1, p. lxxx, it was founded by Armenian inhabitants). The town was situated on the bank of the Kur opposite and below the Kala. The Ṣafawid Shāh Ṣafī had settled a colony of Sayyids on the heights of T'abor (to the east of Daba-khāna), whence the Persian name of this district Sayyidābād. 3. The outer quarter Gareṭ-ubani near the race-course (*asparez*), above and to the north of the first two quarters. 4. The quarter on the left bank opposite the Kala was called Isani or Nisani (later Awlabar) and had the heights of Makhat'a to the north of it. Isani corresponds to the Ṣughdabil of the Arabs. It is the cemetery

Sagodebel, in Georgian "place of groanings", mentioned in the *Life* of St. Abo; cf. Brosset, *Additions*, 136, and Schulze, *Das Martyrium d. hl. Abo von Tiflis, Texte und Untersuchungen*, 1905, xiii/4, 35. The same name occurs twice in the Georgian Chronicle (cf. Brosset, i, 407, 633).

Three citadels have to be distinguished at Tiflis: 1. The old citadel of T'abor (*Korā-kal'a*) on the hill on the right bank of the Daba-khāna destroyed in 1618, in 1725, and finally in 1785; it defended the southern gate of the Kala, called the Gandja Gate. 2. The citadel Narin-Kal'a on the hill of Kala. Before Islam, this fortress seems to have borne the name of Shuris-tsikhe (*Wakhushī*). It was dismantled in 1818 (cf. the picture in Gamba's *Atlas*). 3. The citadel of the left bank (Isani) served as a bridge-head; in 1728 the Turks began to fortify this place for the last time but left the work unfinished.

As to the royal palaces, the oldest was that of Metekhi on the left bank in front of the old bridge. In 1638 the Muslim king Rostom built a palace about 400 feet in length along the Kur in Tbilisi. Here Chardin was received by Shāh-Nawāz. A little farther to the south, King Wakhtang VI built a palace very richly adorned in the Persian style; it was destroyed by the Turks in 1725, see P. Iosselian, *Opisanije drevnoshey Tiflisa*, Tiflis 1866 (on the mosques, see 239).

From the nature of the site, compressed between the Kur and the heights of the right bank, Old Tiflis attained no considerable extent (cf. Chardin). In the 19th century, the town began to extend far beyond its ancient limits, developing subsequently especially on the left bank along which run the railway lines (Tiflis-Bākū, Tiflis-Batum, Tiflis-Djulfā and Tiflis-Kakhet'ia).

Modern Tbilisi is a major cultural centre, the seat of the Georgian Academy of Sciences and possessor of a university and several other colleges. Its flourishing economy is based on such activities as engineering, textile, wine-making and food processing. A road and rail system links it with Sukhumi of the Black Sea, with Baku on the Caspian and with Erivan or Yerevan in Armenia and Kars in Turkey.

Population. In 1783, after the prosperous reigns of T'eimuraz and Erekle, the town had 4,000 houses with 61,000 inhabitants. In 1803, it had only 2,700-3,000 with 35,000 inhabitants. This was the result of Agha Muḥammad Kādjar's invasion in 1795, traces of which could everywhere be seen even in Gamba's time. The more exact figures for 1834 (Dubois de Mantpèreux, *Voyage autour du Caucase*, Paris 1839, iii, 225-75) give 3,662 houses, 4,936 families and 25,290 inhabitants, not including Russians. The population grew rapidly: in 1850 34,800, in 1865 70,000, in 1897 160,605. Of the last figure, the Armenians formed 38.1%, the Georgians 26.3% and the Russians 24.8%. The census of 1922 gave 233,958 inhabitants for Tiflis, of whom 85,309 were Armenians, 80,884 Georgians, 38,612 Russians, 9,768 Jews, 3,984 Persians, 3,255 Ādharbāydzānī Turks, 2,457 Germans, etc.; cf. the *Zakavkazye*, Tiflis 1925, 156-7. The population in 1991 was 1,271,440.

Bibliography (in addition to references in the article): See that for AL-KURDĠ.

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AL-TIGHNARI, Abū 'Abd Allāh Muḥammad b. Mālik al-Murri, leading member of the school of agronomists in al-Andalus which reached its peak in the 5th/11th century and flourished until the middle of the 8th/14th one. Unlike other agronomists of his age, such as Ibn Baṣṣāl, Abū 'l-Khayr and Ibn